Philosophy vol 5.

CONSIDERATIONS

ON THE

Terrible Fiery Appearance

IN THE

HEAVENS,

On MARCH the 6th, 1716.

Setting forth that it muſt needs ſignifie the diſſolution of the World to draw nigh; partly by its Figure, partly that no mention is made in Scripture, of calling the *Jews* before the End of the World; and from other weighty ARGUMENTS.

Here is alſo ſet forth what great VISIONS this AUTHOR hath had; who alſo in effect expected this laſt.

Ezek. xii. 22, 23, &c.

What is this Proverb, &c. *ſaying, the days are prolonged, and the effect of every viſion. I will make this Proverb to ceaſe; ſay unto them the days are at hand, and the effect of every viſion; for there ſhall be no more any vain viſion,* &c.

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27. July.

Z 1.

CONSIDERATIONS

ON THE

Terrible Fiery Apparition in the Heavens, &c.

I FIND in Scripture, 1. That there are to be no vain VISIONS; 2. That effects of VISIONS were ſuitable to the Figures or Forms of their VISIONS; 3. That their Effects ſpeedily came to paſs: 4. I ſhall alſo give my Opinion of what is to come to paſs before the End of the World; as whether the *Jews* ſhall be called to the Faith of Chriſt, before the fulneſs of the *Gentiles*, and the End of the World, or not; and whether any Extraordinary Preparation is to be made againſt Chriſt's Second Coming, or not.

That there are to be no vain Viſions, ſee *Ezek.* xii. 21, 22, &c. The Scriptures of themſelves are ſufficient to inform us, of ſuch

a Day to come; therefore if this laſt Viſion ſignifies the diſſolution of the World, it will be a vain Viſion if that Day be prolong'd; and our Experience alſo informs us, that the effects of Comets, and other unuſual Appearances were ſpeedy; and undoubtedly then, this laſt Apparition on *March* 6th, will have the ſame celerity; ſo that we ſhall have a ſpeedy Satisfaction.

All the Viſions of the Prophets and Apoſtles, and others that were Preſaging, both Ocular, and in Dreams, had their Effects Suitable to their Shapes or Figures. As *Joſeph*'s Dream, *Gen.* xxvii. *Jeremiah*'s Viſion of the Seething-pot, *Jer.* i. 13. *Pharaoh*'s Dream of the Fat and Lean Kine, *Gen.* xli. *Peter*'s Viſion of the Sheet, *Acts* x. The Fiery Tongues over the Apoſtle's Heads, *Acts* ii. I ſay had their Effects ſuitable to the Forms or Figures of thoſe Viſions, as there you may read, and ſo 'tis throughout all the Scriptures. And here alſo it's to be obſerv'd, Prophets and Apoſtles did not know ſome things to be the words of God, 'till they came to paſs. See alſo *Jer.* xxxiii. 7. *Acts* x. 17. *Acts* i. 6. *Acts* xii. 11.

Our Experience alſo (ſuitable to the Scriptures) inform us, that the gloomy pale broad Star, with a ſhort Broom-like Bruſh proceeding from it, appearing over the City of *London*, had the ſpeedy effect of the laſt great Plague in *London*.

TheProdigeous Comet in 1680, was a ſmall Star with a very long tapering Stream, hooked at the top like a Sicle, and appear'd to the whole World, had the effects of cutting off multitudes

ſion ultitudes of People, by a long War, in moſt will f not all) Countries; great Earthquakes in and ivers Places: So many, and ſo great, and ſo ef- peedy after one another, no Hiſtory maketh ran- ention; and one then, was here at *London*, this nd at that time (I have good reaſon to be- the ieve) the whole World ſhook at once, and a edy Scarcity of Bread over all the World. All hich were Signs in Scripture of the World's po- iſſolution to draw near; and ſuitable effects oth to the Figure of that Univerſal Viſion, or uit- Comet.

ph's I did before (and who beſides my ſelf) ex- the pected ſome univerſal Viſion with ſuch effects? of It was becauſe I had receiv'd the Myſtery of Vi- *Predeſtination*, which I could not believe, was ues given to me for my own private Satisfaction, had but for a Preparation againſt the Second Co- res ming of Chriſt; and 'twas reaſonable then for nd me to expect ſome univerſal Viſion, and its ere effects.

les There's no queſtion, but in many of our of latter Ages have happen'd Fire and Sword, and *fer.* ſometimes Famine; Peſtilence, and ſometimes Earthquakes; yet we could never find, but ip- they were the effects of Comets, or ſome other oad unuſual Appearances in the Heavens, of ano- ed- ther Figure. *on-* eat But the Oldeſt Man alive, and I believe no Authentick Hiſtory, mentions ſo great and an all unuſual Appearance, as this on *March* 6. con- ed tinuing near three Hours together, and ſome- he times like a great fire with ſmoke. off les Howſoever, ſince all the other Judgments before, were not the effects of ſuch a Viſion,

as this laſt; I cannot think of any other mo
ſuitable effect to it, than the preparation, a
diſſolution of the World.

By Scripture, and Experience, we fi
ſmall Viſions, to have great effects, but n
great Viſions, to have ſmall effects. This la
Viſion was great, and unuſual, its effects the
we may expect to be the ſame.

That the effects of Viſions were ſpeedily
come to paſs, ſee *Ezek.* xii. 21, 22, *&c.* an
other Texts aforeſaid; our Experience al
confirming the ſame, in the ſpeedy effects
Comets, and other unuſual Appearances;
all which, I have ſaid enough before.

Now let us conſider, what we can find mo
to come to paſs before the end of the World.

I have already mention'd ſome Signs of th
Great Day approaching near. We now ſe
here, an unuſual terrible Appearance at laſt
to which we can find no other more ſuitabl
effect, than the diſſolution of the World, a
the end of the former Signs, yet the *Jews* ar
not call'd. It's neceſſary then to Enquire whe
ther they ſhall be call'd or not, before the Se
cond Coming of Chriſt; if not, it more con
firms the effect of this laſt Appearance will b
the end of the World.

It's poſitively writ in *Rom.* xi. 25. *That
blindneſs in part is happened to Iſrael, until the
fulneſs of the Gentiles be come in.* So that the
Jews are not to be called to the Faith of Chriſt,
till the fulneſs of the Gentiles be come in.

How comes it then to paſs? that in perfect
oppoſition to this plain Text, *The Jews are
expected to be call'd, before the fulneſs of the Gen-*

tiles

are come in, when it's not to be 'till after their fulneſs.

The fulneſs of the *Gentiles* is, when the Gospel is preach'd to all Nation, *Matth.* xxiv. 14. *And this Goſpel of the Kingdom ſhall be preach'd to the World, for a witneſs unto all Nations, and then ſhall the end come.* Here alſo between the *fulneſs* of the *Gentiles*, and the *end*; no mention neither is made, of calling the *Jews*.

And if they are not called between the *fulneſs* of the *Gentiles*, and the *end* (as there is no ſuch mention made) I have little incouragement to believe, from this laſt Appearance, they will be call'd, 'till the *Deliverer* (or Chriſt) *comes out of Sion* (or Heaven) and turns *Iniquity* (therefore Unbelief) *from Jacob*, *Rom.* xi. 26. and then all other *Antichriſts* alſo will fall at once.

Let us now enquire into a more difficult Point about *Elijah*, or *Elias*, in *Mal.* iv. *Chriſt ſaid John the Baptiſt was Elias*; Math. xi. 24. and *John* ſaid he was not *Elias*, *John* i. 21. Chriſt ſaid, *Elias cometh firſt, and reſtoreth all things*, Mark ix. 12. but *John* preach'd *fire*, and *everlaſting fire*, Luke iii. 9, 17. So that here's a ſeeming great difference between the Doctrines aſcrib'd to an *Elias*, as well as between the Anſwers of Chriſt, and *John*, to thoſe who ask'd them about *Elias*.

But neither Chriſt nor *John* laid open the Myſtery of *Predeſtination* (the time not being come) and left it ſo obſcure, that to this day, it hath confounded the Wiſdom of the whole World. Inſomuch, that ſome queſtion whether there be any ſuch Myſtery or not; when

'tis

'tis only true Divinity, and our Salvation e
tirely depends on it.

Now we have a Viſion, which by its Figu
denotes the end of the World to draw nea
and if a Man ſhould live at that time, at t
Place over which it appear'd, and be able
lay open the great Myſtery of *Predeſtinati*
and it ſhould agree to Chriſt's words, *(vi*
Elias firſt cometh, and reſtoreth all things; and
clear, that no Man can Anſwer it, witho
contradicting himſelf in his oppoſite Arg
ments; and the Man to make no material
any) contradictions himſelf; it would ſeem
ſtrange, as if this Appearance came alſo to com
mand an attention to it, and to be teſtified o
in Scripture.

Thus you ſee how darkly the Scripture hat
ſpoke, concerning this laſt Spiritual Man, o
Elias to come, which the World could not fin
out; and yet how great a ſeeming differenc
there was, between the Anſwers of Chriſt
and *John*, and alſo between their Doctrine.

So that (I ſay) if a Perſon ſhould now come,
and out-do the World in Divinity, cer-
tainly theſe Men muſt be very much in the
dark, who can't allow it reaſonable for ſuch a
Perſon to be teſtified of in Scripture.; and ſo
by conſequence to conclude, there remains lit-
tle more to be done, than the preparation,
(by laying open the Myſtery of *Predeſtination*)
and the Diſſolution of the World; eſpecially
ſince the *Jews* were to be call'd, 'till after the
fulneſs of the *Gentiles*.

Here

Here now I think it proper to relate what hath happened unto me.

ABOUT Thirty eight Years ſince, one Night, a great Globe of Tranſparent Light, with great Flames near it, flew low in the Sky over my Head, (three of us being in Company) one cried out, being frighted; the other ſaid, he had ſeen ſuch a Sight before; (and his being unconcern'd, ſeem'd to teſtifie what he ſaid) put me almoſt out of hopes of receiving that Satisfaction in Divinity, as I expected to have, as an effect of that Appearance. Bnt it otherwiſe prov'd, for it was about ten days after, I receiv'd the Myſtery of Predeſtination in part, and ſo gradually from that time, I grew to a full Knowledge of it.

This makes me put little Credit to thoſe, who make light of ſuch Appearances, terming them Meteors, and of little effect. This I can alſo ſay, I never ſaw the leaſt unuſual Lights in the Sky, but ſomething extraordinary followed in a ſhort time. And indeed as as the Scripture (ſpeaks to this purpoſe) there is no vain Viſions to be, either as to the time or the effect; that is, all ſuch Viſions have certain and ſpeedy effects; and I had rather depend on Scripture, and Experience, than on uncertain Philoſophy.

In my Book I have writ ſo diffidently of a Dove which vaniſhed out of my ſight; (which was my next expected Viſion) for he l

not time to flye to the next Hedge, when he diſappear'd, and I kept my Eyes fix'd on him, when he diſappear'd, leſt I ſhould be deceiv'd; and I could have ſeen a Sparrow at that diſtance.

Notwithſtanding my diffidence, I ever laid ſo great weight on that Viſion, that it gave me great confidence, that I ſhould live to ſee the Great Day, and a contempt of what my ignorant Enemies did to me.

It's very ſtrange! that Men ſhonld be ſo over-ſeen, and forget former days, to Abuſe a Perſon, that had receiv'd Viſions, yet would not venture a Diſpute with him.

'Tis not for want of Ignorance to term a Man Mad, becauſe he talks of Viſions; I can't think a Man Mad, becauſe he talks of Viſions, neither can I think a Man Mad, that doth not contradict himſelf in his Arguments, (as all natural Men do) but rather a ſign he hath receiv'd both Viſions and Inſpiration, like Spiritual Men in former days, and that God hath viſited the World; the like having not been done this 1600 Years before.

After this 2d Viſion, I wrote a Book of Predeſtination, in order for a preparation againſt the diſſolution of the World; but with that Reſolution, not to cauſe it to be Printed, 'till I ſhould ſee another Viſion, an univerſal one, to appear to all the World, as a Sign of the Signs, of the laſt Day to be near approaching, though the Day and Hour be not known; and in a ſmall time appear'd the Comet aforeſaid, in 1680, and appear'd to all the

the World, and the effects ſpeedily followed, as Wars, Earthquakes, *&c.*

I can't believe that God will again inflict thoſe Judgments, which (according to the Scriptures) were Signs of the Laſt Day approaching near; and I did expect (according to the Scriptures) after the finiſhing of thoſe Signs, that the diſſolution of the World will come to paſs in my days, as I did the Signs of it.

And now hath appear'd a Viſion on *March* 6. whoſe Figure anſwers to the diſſolution of the World to be near, as the Comet before was a ſign of the ſigns of that Day alſo to draw near.

And as I don't expect ſuch Signs or Judgments to be inflicted again; ſo it's as unreaſonable for another to come to lay open *Predeſtination*, (which cauſes a preparation) when it's ſo effectually done, that all who have really receiv'd it, are ſo in love with God's wonderful Wiſdom and Goodneſs, that they greatly deſire Chriſt's ſecond Appearance.

I have ſince wrote another Book on the ſame Subject, more Methodical, expecting that God would by ſome extraordinary Means cauſe it to be receiv'd more publickly, in order for a more effectual preparation againſt Chriſt's coming in Glory; and I take this laſt Apparition aforeſaid, to be the external Means, as 'tis by its Figure, repreſenting the diſſolution of the World to draw near; as I did the Comet by its Figure, to be the ſign of the Signs of it.

But ſince ſuch a Day is to be, and there's no mention of calling the *Jews*, before the fulneſs of the *Gentiles*, nor between their *fulneſs* and the *End*, nor 'till *the Deliverer comes out of Sion, and the days to be ſhortned*; you have reaſon enough (if you believe the Scriptures) to expect that great Day to draw near.

Beſides all this, you have the Signs of that Day's approaching near (the effects of the Comet in 1680,) which are paſt, and now a Viſion, repreſenting the diſſolution of the World, and the the Myſtery of *Predeſtsnation* laid open, which cauſes a preparation againſt the great Day, which therefore is not far off.

Thus by plain Texts of Scripture, and Experience in their fulfilling, I have given you my Opinion, what the Effects may be of this laſt Appearance aforeſaid, in the Heavens.

I dare not think I am deceiv'd, becauſe I fear to charge plain Text of Scripture with untruth; and my Experience alſo in ſome of their fulfilling, and for the Reaſons juſt before; but this laſt Appearance will (as all other Viſions by Scripture and Experience) have a ſuitable and ſpeedy Effect; and then we ſhall have a full Satisfaction.

POST

POSTSCRIPT.

IF any Perſon be deſirous to Anſwer my Book, do me that Juſtice to mend the *Erratas* with your Pen; I was ſo intent upon the whole, of ſuch a profound MYSTERY (as you will find) that one place ſhould not contradict another, that I paſs'd over ſeveral Errors which I did not ſee, 'till the BOOK was Printed.

Let me alſo give you this Information, or rather call it to your Memory, that Spiritual or Inſpired Men, 1. Receive Viſions, 2. Underſtands *Predeſtination*; 3. Contradicts not themſelves in their Arguments; 4. Are againſt Perſecution.

As the Doctrine of Spiritual or Inſpired Men, did ever look like Falſe Doctrine to a Natural or Uninſpired Man; ſo a Natural Man's Doctrine did ever look as falſe to a Spiritual Man. Therefore there's no other way by Argument to know true Divinity from that which is falſe; but to find out whether there are any Material Contradictions in the Doctrine or not; if none, the Doctrine is true, otherwiſe, 'tis falſe.

If Chriſt and his Apoſtles were now upon Earth, it's my Judgment, they would be Perſecuted; there being but little difference in Knowledge now, as was then; and as little, in the Perſecuting Spirits of Men.

All Perſecutors were never Poſſeſſors of the Truth, whilſt they were Perſecutors; no, not

Paul

Paul himſelf. The leſs the Knowledge is, t
greater is blind Zeal, and Perſecution the mo
furious. Dubious Opinions in Religion oug
to be controverted, not perſecuted: If a Pe
ſon be in an Error, he's to be reſtor'd in t
Spirit of Meekneſs.

But what falſe Opinions of Natural Me
are dubious to them? 'Tis the Work of Go
not of Man, to give Eyes to thoſe who ha
none.

Hence I would have my conceited Opp
nents to take Care that their own Doctrine
not Blaſphemy, and to avoid Contradictions
their Arguments; otherwiſe Contrdictions w
prove it ſo.

In fine, ſince my Expectations comes to pa
and no Man can Anſwer me, without contr
dicting themſelves in their Arguments, I a
at Peace.

FINIS.

Page 8. l. 15. after *and*, r. *he.*

*** *Enquire for* Helen Prat, *at the* Queen
Head, *in St.* Thomas's Southwark; *where*
may have my Book of Predeſtination; *my Na*
is in the Book.